1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23



Crow appeared as a trickster and, although not a creator deity, managed to bring forth new things in the process of his machinations. Waniwani, the name of an abandoned Trumaí village site, was also a village in the heavens — the home of a mythical person of the same name. Jemenary, Kelenewary, and Nane were three other mythological characters. The second was the sister's son (*deta*) of the first, and an inveterate trickster. Although they appear in a Trumaí tale of mythological times, they had no part in the creative process.

Rain (Ka'wixu) was apparently the only Trumaí deity capable of interfering with the world in its present form. Although he appeared as a character in the mythology, he was also believed to be the active agent behind rains and storms. The Trumaí were extremely frightened of thunder and lightning, and thought storms to be the result of someone's having antagonized Rain. During a violent equinoctial thunder storm, Aloari came rushing into Quain's house, imploring him to turn out his light and stop working as he was angering Rain. Despite their fear of displeasing Rain, the Trumaí on a few occasions tried to drive away the clouds. One man blew at the clouds to push them back, while Quain was told to fire his rifle to frighten Rain away.

There was also a class of malignant beings that were important as omens. The Trumaí could not look at a snake called *lesilesi*, seemingly the rattlesnake. Aloari said that shortly after he saw one, two of his brothers died. Jakwalu saw one while she was harvesting manioc in the garden, and it was generally believed that for this reason she would not live long. Quain was uncertain whether this was the immediate result of seeing the snake, or whether the snake was an omen that the Kamayurá were practicing witchcraft on her. Similarly, anyone seeing the *le*, a bird with a red forehead, would die. And finally there were sirens inhabiting the woods to the northeast of the Trumaí village. Their call exerted an attraction, and anyone seeing them or cohabiting with them would surely die. These women had long hair, wore bark cloth pubic coverings, and did not depilate. Significantly, the direction of their abode and their appearance correspond to those of Suyá women. Omens, such as cloud formations and canine howls, indicate the imminence of an enemy attack.

### *The Origin of Things*

Most of the Trumaí mythology is devoted to explaining the origin of the natural world, people, and culture. The chief creator deities are Sun and Wamutsini.

In the beginning there was only Wamutsini. His origin is not explained, and he is probably thought to have always existed. He made daughters out of wood. One of them married Panther, who lived in the

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23



773 gather some vegetable dye in a tree in which he had put a snake. The wily nephew made designs on his leg with the dye which caused the snake to fall out of the tree. He returned home and resumed his relations with his uncle's wife.

Jemenary then ordered Kelenewary to cross a river in which there was a fish that would surely eat him. The nephew suffered some bites, but these he cured by smearing with another vegetable dye. The infuriated uncle then sent him to the village of Rain, Kelenewary's cross-cousin, to get a highly prized wood which Rain guarded closely. Kelenewary arrived at Rain's village and repeatedly urged Rain to have sexual intercourse with his wife. After many wakeful nights, the couple, exhausted, fell into deep sleep. Kelenewary stole the wood, and returned to his uncle's house, where he continued to sleep with his uncle's wife.

Later, when the two men were building an eagle cage, Kelenewary, who was sitting on top of it, angered his uncle by saying that the eagle was no larger than one of his wife's pubic hairs. The enraged Jemenary released the vertical poles in the framework of the structure, catapulting the insolent nephew through the air and into the branches of a tree. Kelenewary was hurt, and Nane, a creature having a human form but capable of flying, carried him to his village. Under Nane's care, he drank medicines that restored him to health and caused him to grow to a tremendous size. The uncle, in despair, created the deer with the intention of having it kill his nephew. Kelenewary, however, lassoed the animal with his armband, and it killed the uncle instead. The opposition thus removed, the nephew returned to the embraces of his dead uncle's wife.

### *Lore and Learning*

821 [775] The cosmology of the Trumaí was not very elaborate. Many stars and constellations were known and named. As noted above, the Milky Way entered into their beliefs of an after-life. Special attention was also given to the Hesperides, which may be the constellation that dates their ceremonial season at the end of the rains. Quain was told by Thomas [241] [805] Young, the missionary, that the planting time was determined by astral phenomena. Quain was not able to confirm this, but he noted that the Trumaí knew the proper time for burning the felled brush. This knowledge was important as the rains arrive suddenly, and once the brush becomes wet it is almost impossible to fire.

805 824 825 Flora and fauna also served as markers of seasonal passage. One such sign was an insect that issued a shrill and pleasant whistle from dusk until far into the night in the weeks immediately preceding the rainy season.

/195 cont./
301 a head-net, above which they pointed upwards, sticking out on
237 all sides, and into which they could be bent back to protect them
415 after use. There was also a dainty little pot with a notched edge,
283 and red cotton strings which several Trumaí wore around the waist
276 or around the lower leg. There was some tobacco wrapped in
415 green leaves; on the beach there were also a few gourd vessels
272 containing insipid, pasty mingau[1] which was just as poor as the mandioca bread.

142 There was no indication that the Trumaí are on a higher level than the Bakaïrí; as far as their body structure is concerned, I did not notice anything peculiar during the brief encounter; in size they did not differ from the Bakaïrí and Kustenaú. The fact that they appeared so ugly in the face may have been due to the
291 disfigurement. They protect themselves against penetrating in-
• 825 sects in the strangest and most primitive manner -- præputium filo gossypii rubro ante glandem farciminis instar constringunt /the foreskin is bound with red cotton thread in front of the glans in such a manner as to look like farcy/. This arrangement may also be useful in the water against the prying candiru fish.

123 What now? A closer study of the Trumaí is, of course, inconceivable. War has been declared; we have no choice but to disappear from the scene of action as quickly as possible. We are forced to forego all further soundings and measurements and bid the Kulisëu farewell. We can still draw one advantage from the awkward situation, however. Since we have departed this far from the path of virtue, we need not have any scruples about transgressing still more. After all, we did not get back our fine ax (two canoes capsized and sank when the Trumaí fled to land). Why should we hesitate to exchange the most warped and defective canoes for those abandoned there, which are well built and excellently dried out?

501 /196/ Several men are sent out and return with three canoes
171 and a few oars, which do not differ from those of the Bakaïrí;
000 one of them is for Valentin and me, a second will be pulled along as a reserve, the third goes to the sergeant. Meanwhile Castro's craft has also been brought home.

[1] [i.e. a drink mixed with manioc flour--Analyst]

Trumai SP23
Waura SP18
Mehinacu
Aueto SP6
Camayura

/287 cont./

A W 352 532 825 chiefly in their beaks; that of the wood ibis is curved ibis-like. The largest and handsomest birds were preferably portrayed. Thus, among the Mehinakú, we found a magnificent king-vulture, Sarcoramphus papa, or red urubu. The red warts

Fig. 82. Tujujú stool. Kamayurá. (1/8 nat. size /as shown in the original illustration.

T 352 532 825 171 which this splendid predatory bird has between its beak and its eyes were carefully carved. The Trumaí stool illustrated here (Fig. 84 /see p. 326/) is supposed to represent the white urubu; it lacks the warts. Strangely enough, it was given two necks

W 352 532

Fig. 83. Wood-ibis stool. Mehinakú. (1/8 nat. size /as shown in the original illustration/.)

T 352 532 825 171 and heads, so we see here the chief's chair in the form of a double eagle; they are supposed to be male and female. By contrast,

T [386] [415] the /288/ the depression in the back-plate is somewhat prosaic; it serves as a bowl for crushing and mixing the dyeing resin. In

[Text continues on P. 327]

Trumai SP23
Yaruma SP25
Nahuqua
Waura SP18
Mehinacu

/288 cont./

T
352
532
825

Fig. 84. Double-vulture stool. Trumaí.
(1/9 nat. size /as shown in the original illustration/.)

Y
352
532
825

Fig. 85. Monkey stool. Nahuquá. (1/8 nat. size /as shown in the original illustration/.)

W
352
532
825

Fig. 86. Jaguar stool. Mehinakú. (1/8 nat. size /as shown in the original illustration/.)

Trumai SP23
Aueto SP6
Camayura
Yaruma SP25
Nahuqua
Wauja SP18
Mehinacu

A T W 352 532 825 /288 cont./ In the case of all the birds, the supporting boards /Figs. 84 and 85 appear here/ of the simple stool, provided with rails, have been retained, except that they are now spread farther apart and are set on the center line of the abdomen. The seat-plate and the supporting boards consist of one piece. The upper surface is extremely carefully smoothed. The measurements of the double vulture, which correspond to those of the others, are as follows: 61 centimeters long, 24 centimeters wide, 25 centimeters high.

V 352 532 825 We found two quadrupeds. Here, too, higher types were chosen. The support boards have been transformed into four legs. Among the Nahuquá we acquired a not very handsome monkey, 46 centimeters long, characterized by the ears, nose, and the long horizontal tail. The back had its natural roundness. The animal was /Fig. 86 appears here/ always immediately identified correctly among the other tribes. The most splendid specimen of our collection, however, is the jaguar of the Mehinakú, a chunky creature, 90 centimeters long and 18 centimeters wide, /Plates XXIII and XXIV appear here/ /289/ with a clumsy head and a well worked-out neck, a long plate-like back and a long, slightly raised tail. The cat's ears are excellently reproduced, the nose is limited to a vague elevation, the mouth is a wide cross-furrow, and the eyes are a pair of round Unio-shell pieces with a mother-of-pearl sheen.

W 352 532 825

B * 171 323 Pots. The basic form of the clay bowls (cf. pages 254, 255) with which we are exclusively concerned here is, like that of the gourd bowls, hemispherical to almost the shape of half an egg. The pots drawn on the two plates 23 and 24 /see pp. 328-329/ are all in the Berlin Museum für Völkerkunde. They come from no particular village, but were made exclusively by Nu-Aruak /Arawak/ women. With the exception of Numbers 25, 26, and 27 of the second plate, all forms are animal motifs. We obtained pot No. 26 among the Mehinakú; it was attributed to the Waurá women, the chief artists of the Nu-Aruak group. It consists of reddish clay, which heightens the similarity to a real gourd bowl, is covered with an attractive mereschu design, and has a string fastened to it. We acquired No. 25, the spiny shell of a forest fruit, from the family of the Yanumakapü-Nahuquá whose

[Text Continues on P. 330]